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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

THE LIFE IMMORTAL . . .

All the Prophets who have known heaven and talked on earth, all the Divine Revealers who have lifted a little corner of the veil and taught their followers the realities of the greater life, bear witness to the reality of the life on the other side of death, to its being a continuance of the life that here we are leading. If you study your lives here, mark your faculties, judge your amusements and your business here, you can forecast what your life shall be upon the other side. Make it what it should be, full of the power of evolution, full of the certainty of growth, full of the splendor of the divine potentialities within you. Then earth shall also become heaven, and the two shall mingle in your lives, and those around you who know not of that glory, those around you who still are blinded by the earth, shall catch from the beauty of your lives something of the promise of the life immortal, and you shall bring to the deafened ears of earth some of those melodies of heaven which shall have become the music of your own lives.

. . . Annie Besant

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The Poet in Philosophy and Affairs

BY JAMES H. COUSINS

IT is characteristic of expression from the consecrated imagination that the complete import of its idea may be touched at any point in its utterance. The inner life of the supreme artist in literature may be figured as a sphere whose totality rests on every point on its surface. I found the total inner Rabindranath when, stretched on the grass on a hillside in the Nilgiris on a vacation nineteen years ago, I read his new book entitled *Creative Unity* which had just reached me with the author's own delicately bold signature, dated April 20, 1922, the very date of the writing of this article, again on the Nilgiris. In that small but immensely significant book I found the same clue to the entire life-work of Rabindranath, both before and after it, as I did to the life-work of AE in his equally small and equally significant *Song and its Fountains* ten years later, and both books sit together on my shelf in a companionship of revelation that has in it, I believe, the possibility of a revolution of world-values, in the art of the poet, and in the application of the poet's thought and imagination to the affairs of humanity.

In *Creative Unity* Dr. Rabindranath Tagore has given to the world a volume which, by virtue of its transcendent qualities of utterance and content, takes rank among the masterpieces of literature; a volume which sets the profoundest synthetic thought close to the world's vast problem of disease and agony today, and out of an unflinching but compassionate diagnosis prescribes for temporal ills heroic remedies from the pharmacopeia of eternal Truth. He has rendered a signal service to both literature and philosophy by giving his unique gifts of brilliant ideas, of splendor and vividness of metaphor and phraseology, to the expression of an urgent and world-embracing purpose, and by releasing philosophy from the bare prison of textualism and scholastic history, and setting it

to the testing of the activities of life with the warning, pleading, counselling trumpet of high literature at its lips. He has made it impossible for any who have ears to hear the resonant and shining message of this book to acquiesce any longer in the indolent and uncritical acceptance of literature as a polite mental and emotional libertinism and philosophy as its medicine and penance.

The central message of *Creative Unity* is its author's plea for the establishment in human relationships of a unity which, by participating in the universal function of creation, attains peace and joy; a creative unity in contradistinction to the present world-wide religious, racial and social disunity which, because it is essentially uncreative, and merely productive and destructive, is vowed to spiritual abasement, intellectual and emotional poverty and physical misery as its inevitable sequelæ.

To realize the full significance of Rabindranath's call to creative unity in human affairs, it is necessary to understand the implications which he puts on the words "creative" and "unity." In the mind of India, of which Rabindranath is one of the most widely heard voices, there is postulated in the universe a creative Power, and a Substance which, in being capable of response to the Power, has within itself also the principle of creation. All activity of a creative kind is seen as the making of new combinations within limited areas of the unlimited possibilities of variation in life, substance and their forms. Creation in this sense is not simple reproduction or multiplicity, but the setting up of a process which draws around a special centre of energy certain related expressions in substance and quality, and the "making" of some new object of art that thrills both maker and beholder with joy in the disclosure through things finite of the wonder and beauty of the Infinite. Artistic creation is possible only through acts

of unification in materials and qualities: social creation, instead of the vast antagonistic proliferations of today, is possible only through acts of unification in the thoughts and feelings, the aims and movements, of human beings. Says Rabindranath:

"We feel that this world is a creation; that in its centre there is a living idea which reveals itself in an eternal symphony played on innumerable instruments, all keeping perfect time. We know that this great world-verse, that runs from sky to sky, is not made for the mere enumeration of facts; it has its direct revelation in our delight. That delight gives us the key to the truth of existence; it is personality acting upon personalities through incessant manifestations."

When a great seer and sayer points his finger towards "the truth of existence," it behooves those who have set out with open eyes on exploration for that very Truth, to pay close heed to all that is involved in the crucial statement that "the truth of existence" is "personality acting on personalities. . . ." This full-minded attention is all the more necessary here because it happens that, through the exigencies of a language in which the mental and material solidity of the ancient Greek genius is predominant, the only word "personality" that Rabindranath could find for the full expression of that ultimate Being, or Life, or Consciousness within which "our little systems" and the incalculable universes revolve, is commonly used as meaning the reverse. And this workaday meaning of the word "personality" has come down through two thousand years of verbal custom from the days of the theatre of Greece and Rome, when, as in the Noh-drama of Japan today, the actor hid himself behind a *persona*, or mask (Latin, *per*, through; *sono*, to speak; that through which the actor spoke).

In the vocabulary of *Creative Unity* the derivation of "personality" is taken further back, from the thing spoken through, to the living speaker; and this deepening of meaning refers not only to the personalities that are as cells in the body of the Great Personality, but also to the Great Personality Itself. Within the totality of existence and within its details there is consciousness, feeling, activity. No one of these terms gives full expression to the entity in whom these functions are co-ordinated and given unity of life. The word "personality" is taken as coming nearest to adequacy of meaning.

It is obvious that a mind to which this "truth of existence" (personality acting on personalities within the "Divine Personality" that contains

them, as Rabindranath avers) is not merely a literary idea but a statement of reality, cannot but look with disapproval on any human activity whose tendency is towards exclusiveness or the building of obstructions against the flow of the Universal Life. There is within each human being the impulse to create unity. Says Rabindranath:

"It is the object of this Oneness within us to realize its infinity by perfect union of love with others. All obstacles to this union create misery, giving rise to the baser passions that are expressions of finitude, and of that separateness which is negative and therefore *maya*."

Now the word "love" used in the foregoing quotation from *Creative Unity* is not a mere evaporation from the surface of a fluid sentimentality. It is the poet's expression of the fact that in the Universal Life there is a principle of cohesion through which it maintains its identity and continues its activity. Take away the cohesive principle of love from the Universal Being, and it would disintegrate into nothingness—but the notion is absurd, for Life and Love are fundamental; you cannot get around them, or behind them, or through them, or beyond them. "In love we find a joy which is ultimate because it is the ultimate truth."

Love, too, was the ultimate truth to Rabindranath's immortal brother-poet, Shelley; but it is characteristic of the different approach of West and East to "ultimate truth" that to Shelley love was the means to personal liberation, while to Rabindranath it is the cord of individual, social, national and international binding. In the ultimate both reach the same end. The freedom of love that Shelley dreamed of was freedom for love to find its full expression and voluntarily to seek its affinities; the binding that Rabindranath affirms is the voluntary merging of the self of illuminated human beings with others through love. The one dreamed of love attainable; the other affirms love present, and invincible if put into action. The Western poet, from the side of humanity capable of Divinity, says, "We must be free in order to love": the eastern poet, from the side of Divinity in humanity, says, "We must love in order to be free," and affirms the recognition of the essential unity of humanity as the measure and test of all movements that take to themselves the sacred name of freedom.

This measure and test is central in Rabindranath's message to the world in its application to the world-struggle now going on. The real struggle at every stage of human history, whether between nations, as between Britain and

India, or within nations, as between the falsely rival communities in India, has been, he says, "between the living spirit of the people and the methods of nation-organizing"; between the expanding soul of humanity in India or England, and mechanical limitations that refuse to adapt themselves to that expansion. Growth is inevitable, but "growth is not that enlargement which is merely adding to the dimensions of incompleteness"; it is "the movement of a whole to a yet fuller wholeness," a movement that implies flexible organization at every stage of the process; the shaping service of a limitation that is yet free from rigidity, "some spiritual design of life" which curbs antagonistic activities, and transforms apparently incongruous groups into an "organic whole."

This organic condition of human society implies harmonious relationships. When *Creative Unity* was written, the political leaders of Europe were seeking a false harmony through a balance of power. Rabindranath saw that this attempt was doomed to failure, as we see today. He saw and declared that the strong think only of the strong and ignore the weak, wherein, he said, lay the peril of their losing the harmony at which they aimed, and of collapsing in a welter of still greater destruction than that from which they were then, after the war of 1914-1918, blindly trying to extricate themselves. He summed up the situation at that time in a passage that is not only literature at its highest, but a prophecy and warning whose fulfillment we are witnessing today in Europe, and to some extent in Asia.

"Politicians calculate upon the number of mailed hands that are kept on the sword-hilts; they do not possess the third eye to see the great invisible hand that clasps in silence the hand of the helpless and waits its time. The strong form their league by a combination of powers, driving the weak to form their own league with their God. I know I am crying in the wilderness when I raise the voice of warning; and while the West is busy with its organization of a machine-made peace, it will continue to nourish by its iniquities the underground forces of earthquake in the eastern continent. The West seems unconscious that science, by providing it with more and more power, is tempting it to suicide and encouraging it to accept the challenge of the disarmed; it does not know that the challenge comes from a higher source."

What is the way of escape from the universal catastrophe that was inherent in the circumstances pointed out by Rabindranath twenty

years ago and that is now upon the nations? An indication of the way has moved by implication through the book. The solid clear-edged path of constructive idealism is under every step of the poet's criticism. He declares that "all systems produce evil sooner or later when the psychology which is at the root of them is wrong." He does not put his faith in systems or institutions but in individuals "all over the world who think clearly, feel nobly and act rightly. . . ." For such individuals,

"the highest purpose of this world is not merely living in it, knowing it and making use of it, but realizing our own selves in it through expansion of sympathy; not alienating ourselves from it and dominating it, but comprehending and uniting it with ourselves in perfect union."

Two means at hand to this end are education and art; in the first, but in a different form and spirit from that obtainable in India today, can be found a meeting-ground between persons and groups of persons "where there can be no question of conflicting interests," but only a common pursuit of truth and a common sharing of the world's heritage of culture; in the second is the means of attainment of expression, which is fulfillment.

"In everyday life our personality moves in a narrow circle of immediate self-interest, and therefore our feelings and events, within that short range, become prominent subjects for ourselves. In their vehement self-assertion they ignore their unity with the All. . . . But art gives our personality the disinterested freedom of the eternal, there to find it in its true perspective."

In an address at Santiniketan, that home of the spirit in which I have had the happiness of staying occasionally, Rabindranath recently spoke of his approaching departure from this planet. But whatever he takes with him, there are and will be a vast company to whom his beautiful and sagacious spirit will be a perpetual presence through the utterances of his mind and imagination:

"The wisdom which is wiser than things known,
The beauty which is fairer than things seen,
Dreams which are nearer to eternity
Than that most mortal tumult of the blood.
. . . ."

as Arthur Symonds wrote: "and of that company in the remainder of this life and in lives to come I shall be one."

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February 17—Adyar Day

A recent letter addressed by the President to its residents, emphasized the debt that all owe to Adyar; that those who serve Adyar inevitably gain in peace and power and brotherhood and blessing overwhelmingly more than they can possibly give, no matter what the nature of their service.

What is true of those who contribute through residence and service at Adyar is true no less of those non-resident, but who are servers no less through their appreciation of what Adyar stands for, their recognition of Adyar's purpose, their preservation in themselves and in their Theosophical work of the Spirit of Adyar, which is the spirit of service through unity and brotherhood.

This appreciation, this recognition, can be expressed every day in every piece of Theosophical work, but on February 17 there is special opportunity for its expression through contribution to the Adyar Day Fund, without America's contribution to which Adyar would be in sore straits. Truly the President said, "The American Section is The Theosophical Society's good karma." In response we say that the power to serve Adyar in these unusual days is America's good karma.

Let us take full advantage of this karmic opportunity and in remembering Adyar with our help, let us also remember Colonel Olcott, Founder; Bruno, sixteenth century Theosophist who died for truth; C. W. Leadbeater, who in the twentieth century lived for it.

Member Ideas

Very many members have written me in recent days. Their letters contain valuable thoughts, some of which I share.

Several emphasize the need for the welcoming spirit in every lodge, so that no member or non-member, friend or stranger, should ever leave without having felt the warmth of brotherhood—not merely a formal platform welcome, not just a single handshake but an expression of the warm interest of the group, all as hosts to every guest.

Another reminds us of the thrill of hope that ran over the world with President Wilson's magnificent appeal for international brotherhood and the discouragement with the repudiation of his ideals, and urges that Theosophists everywhere be interested in the world situation, daring in their concepts of after-war possibilities that the ideals fast growing today may be preserved and made effective.

Theosophists everywhere should be hopeful workers, intimately a part of the great world currents of thought that can lead through this war to permanent, generous peace through practical brotherhood in the larger ways in which nations as well as individuals must work—a peace of brotherhood and not of politics or of national interest. We have been rather pushed into the war. Our attitude was defensive. It is now becoming the wider, deeper attitude of service to the world. It is for world welfare, not for the interest of individual nations, that the peace must be built. Such are thoughts for Theosophists to sponsor.

—S.A.C.

To a Young Person on Handwriting

You ask me for character comment based upon your handwriting. I am no graphologist, but I can express to you a few thoughts on handwriting generally—especially on capitals and on beginnings and endings.

Let your capitals be open, flowing letters, as though intended to introduce great thoughts. Let them include wide open loops, after which nothing small or mean or ungenerous could follow. Let the ending always be a lovely line or shape. Then in between you will express only greatness and beauty, and what you thus express will you still more fully become.

The Scientific Temperament in C. W. Leadbeater

BY C. JINARAJADASA

ONE of the very pronounced traits in C. W. Leadbeater's character was his natural scientific temperament. Of chemistry, physics, botany and zoology he possessed only such knowledge as the average educated man has. But he was very well informed in one department of science, and this was astronomy. In his days as a curate he had a four-inch telescope (which he brought to Adyar in 1884), and he was well read in the general non-mathematical literature of astronomy.

The scientific temperament means a careful training of the mind to observe facts "as they are," again and again and again, before constructing any theories about them. But to observe facts rightly requires a preliminary training of the senses to report correctly; and this is for some a difficult process, though others can acquire it, especially if they happen to be influenced by a really scientific observer and inspiring teacher. Bishop Leadbeater made a special point of trying to "see" a fact as accurately and dispassionately as possible; he had an innate reverence for a fact, that is, for the "thing-as-it-is," which characterizes the scientist.

Of this I had proofs innumerable in the course of the forty-five years when I watched his methods of work closely. In his ordinary writing, he was not a "loose" writer; he would take an infinity of trouble to be as accurate as he could in any statement. In his library he had as a "working apparatus" the *Encyclopedia Britannica* (earlier it was *Chambers*), then Nelson's loose leaf *Encyclopedia*, and then Dent's; in addition, all sorts of reference works on dates, personalities, etc.; maps ancient and modern; and a large number of dictionaries. His library is full of works on the histories and customs of peoples.

This cautious scientific temperament was carried on into his work when he developed powers of clairvoyance. Again and again, when he was clairvoyantly observing something, and describing what he saw, as, for instance, in Occult Chemistry, I the recorder would quickly come

to some conclusion and say, "Well, that means so-and-so." His invariable reply was to the effect: "Hold on; we can't say that yet; we haven't examined enough instances." I will not enlarge on this theme of his scientific temperament which tried to be loyal to the "thing-as-it-is," and desired to let it reveal itself, before he gave his judgment upon it; and then only cautiously. He avoided being dogmatic, and nearly always would say or write: "On the whole," "for the most part," "in the instances so far observed," and so on.

He guarded himself from coming to swift conclusions. In this he was the opposite of Dr. Besant who, with her swift intuitions, would grasp at a truth far ahead of him. But she might often find it difficult to justify her conclusions, not having arrived at the truth from all the facts necessary; while, when Bishop Leadbeater stated a truth, he could "back it up" by the relevant facts. These two workers illustrated two methods of technique in seeking truth.

It is because Bishop Leadbeater was such a careful observer and such a cautious judge that his works on clairvoyance have a remarkable lucidity in exposition. He certainly is not vague as he writes of the invisible worlds. It is this scientific temperament of his which is refreshing in the vast volume of literature on the occult. Whether we care to believe him or not, at least he is clear in his exposition, and he seems to be describing things which are *objective* to him, so to say "before him" (as my pen with which I write this is before my eyes), and not like many clairvoyants who merely describe what they apparently see "inside their heads," which they feel they "see," because of mental pictures created by the brain.

The scientific processes of observation, judgment and statement are certainly not to be discarded when one enters the realms of Occultism. This truth was forcefully exemplified by Bishop Leadbeater in his long life of devoted labor for Theosophy.

Theosophical Questions Answered

BY A. F. KNUDSEN

Question: *I understand that the permanent atoms of the Physical, Astral and Mental bodies are gathered up into the Causal body after the death of these various vehicles, until such time as a new incarnation is begun. The physical permanent atom is physical matter. How, then, can it leave the physical plane and reside in the rarefied Causal or Higher Mental plane?*

Answer: The questioner is misled only by the word "into." The two permanent atoms, one of physical and one of astral matter, are held (probably by magnetic force) by the Ego in the same way that they are held during life. Both the astral and physical bodies are held in their entirety during a lifetime by the same force, and all within the aura of the Causal body. The mental permanent atom is always in the causal body. What is held with the two permanent atoms, as in this question, are the five atoms of the lower mental plane that are needed to build up the new and improved lower mental body when the devachanic abstract meditation is over. These five atoms of the fourth sub-plane seem to correspond to the five-pointed star, the symbol of the man in incarnation.

An ego is never quite detached from the physical plane as long as it is holding these atoms and has not yet achieved Liberation or Buddhahood.

Question: *Is a Deva an angel, and if so why the duplication of terms? Why does Theosophy introduce so many Indian or Sanskrit words and terms? Were Devas once human?*

Answer: The term "angel" is a very limited one and applies to those of that kingdom who are helping humanity. The term "deva" means "shining one," and applies to all creatures of the higher or more subtle worlds. Some have very great power. There are vast hosts of them carrying on all the "laws of Nature" as well as helping the human kingdom to perfect its evolution from mineral up through vegetable, animal and human stages to the superman stage.

As these offices and duties are discussed in Asiatic scriptures very fully, the Sanskrit terms are naturally used.

Devas do not incarnate in physical bodies as a rule, but there is no law preventing one from occasionally taking a human body if it is ready to fit into a family, a nation or a race. The Bible has many words like cherubim and seraphim, etc., but we have no definition or explanation of their place in evolution.

Question: *The Christian Scientist is expected to see every human being as the perfect son of God, free from all evil. Now, is this idea also in Theosophy? What does it mean?*

Answer: This truth is a very profound one and not easy to grasp. Let us look into it. Yes, the spirit in man is a son of God. What is he in the flesh? He is involved in matter, in six sheaths of matter, and each is more dense than the one above it. Yet he who evolves is divine. He has no idea of or wish for evil. He is blinded, confused, misled by appearances. We must never admit that he intends evil, breaking laws or hurting others for the joy of it. No. But each time he trespasses against another he sees his mistake and thus he slowly understands the strange world we all live in. This is a great problem in the science and philosophy of Ethics and the evolution of character. There is a very fine article on this subject in the August number of *The Theosophist*.*

Question: *If all people abstained from meat eating, would not animals have to be slaughtered anyway to preserve the status quo, and might they not then just as well be consumed? Furthermore, think of the people who would be thrown out of work if everyone stopped eating meat.*

Answer: There are really two questions here. First, the questioner takes it for granted that the animals naturally increase in great numbers, but the contrary is the truth. It takes much capital, labor and foresight to keep any herd of animals from deteriorating, diminishing in numbers, or vanishing through disease. In India there are some of all kinds of animals, both wild and domesticated, yet there is no undue number of any species.

The animal destiny is to develop mind and by so doing enter the human kingdom. Inasmuch as we humans are "Gods in the Becoming," so also are animals "Men in the Making." Where the animals are not killed when young, but allowed to live and die at a natural old age, there will be a corresponding decrease in the number born.

As to the men employed, they are not many—nothing like the numbers that have to change their occupation every time a new labor-saving machine is invented.

*"Thomas Vaughan on the Nature of Man" by Jeffrey Williams

Theosophical Research

One Way We Can Help Today

IT is generally recognized that the thought of our time is turning away from the crasser forms of materialism. There are many hopeful elements in that direction, such as the reduction of matter to a tenuous electronic mist swimming in a mathematical space, the appearance of the elements of simple harmonic order in chemistry, the spacious cosmogony of modern astronomy, the recognition of proportional order in biology, and the emergence of a new psychology of the true soul. There is no longer an active, even avowed hostility to what might very generally be called a spiritual point of view. In some quarters there is such friendliness to the soul as to result in a premature and ill-founded religiosity in individual scientific men.

Such a situation is by no means tantamount, however, to an acceptance of the older philosophical point of view. The friendly references to Plato and Pythagoras by Sir James Jeans, or the magnificent perception of a unique world-atom by the Abbé Lemaitre are interesting swallows, but they do not guarantee us a philosophical summer climate. There is the constant threat of a recurrence of the disease called materialism, in the subtler guise of energetics, mathematics or otherwise. Right now, consequently, would be the logical time to face this threat of a more refined materialism, just when the position is somewhat favorable to the more idealistic view.

The final cure for the materialistic tendency as a whole, is the reformulation of modern thought in the framework of the older philosophy, the reorganization of the crucial elements in modern science in terms of what we have come to know as occult concepts. The principal obstacle to the achievement of this result is the generally low order of scientific rigor in the thinking of those to whom the occult attitude itself is wholly acceptable. Individual men, such as Jung (in his Introduction to *The Secret of the Golden Flower* and his *Modern Man in Search of a Soul*) and women such as Miss K. W. Wild (author of *Intuition*, Camb. Univ. Press, 1938) or Miss Evelyn Underhill in her book on *Mysticism*, who have no prejudices against the essentially Theosophical philosophy, are likely, naturally enough, to be repelled by any intellectual excesses among devotees of the occult which do violence to both reason and intuition. And when, even among members of

The Theosophical Society (which still has a generally high reputation among many persons of authority in thought), there is seen on occasion looseness of language, vagueness of conception, arrogation of wisdom and groundless assumptions, the difficulty for well-known thinkers to stand friends to the occult philosophy is greatly increased.

The work of setting our own house in order is not simple. We are not all well read in Plato, Shankaracharya, Buddha; and our knowledge of modern science may be limited. The tendency to rely upon a few recent writers for our interpretation of nature has made it fatally easy to refrain from interrogating her ourselves, either outside, in her unselfconscious areas, or within our own psychological selves. We must therefore resolutely face the task of re-orienting ourselves in such a way that the best among liberal philosophical and religious thinkers, artists and scientists will realize that we on our part are making efforts against our own intellectual failings at least as sincere as their own.

In order to facilitate the much-desired rapprochement, several jobs have to be done. A few groups are concerning themselves with some of these items already. Without question the most notable of these groups has been the London Research Centre, whose publications point a way. Subsequent papers have appeared in recent issues of *The Theosophist* (Adyar). Dr. Kanga's correspondence group, which wrote *Where Theosophy and Science Meet*, is another excellent effort. Groups in the United States, and of course many individuals, have also concerned themselves with this matter. But for a truly representative movement to form itself, certain fundamentals must be established as starting points. We are still in the stage of picking out only those fragments of modern science and some tendencies in thought which happen to suit our purposes. The issuance of quite fundamental papers, which can form a charter for intellectual liberty for every man, woman and even school child is yet to come. In short, we have still to write modern text books which will stand the criticism of any and every qualified teacher of the subject involved, while at the same time pointing in the needed direction.

We may exemplify with a reference to the underlying basis of the physical sciences. These sciences have their basis in Motion. All problems of celestial dynamics, lowly terrestrial friction, leverage, electronics are problems, essentially, of motion. Now the occult philosophy claims the prior existence in every case of *harmonic* motion. Science, itself, does not deny the existence of harmonic motion, but regards it as a special case of motion in general, while harmonic motion—especially simple harmonic motion—is lost in the inconceivable number of instances of inharmonic motions. Hence we have most Western learned minds still oriented to chaos as contrasted with harmony, as a primary principle in nature. Until we can show that harmonic motion is behind everything that moves without exception—and especially that it is behind everything worth while to man—all the arts, the life processes, and so on—how are we to persuade society to a personal, social and political philosophy of cooperation and harmony? On the other hand, how are we to persuade society in that direction unless we ourselves know what simple harmonic motion is, and where it occurs, and how far down in the levels of emergent motion and life it seems to lose its prime forces and finds superimposed upon it what appears to be chaos? In fact, if one speaks of simple harmonic motion to the average loyal, sincere student of the occult, one is in most cases either met with blind ignorance (which often is excusable) or with complete indifference to the necessity for hard thinking (which never is).

To give another example of what we have in view—for the benefit of those who might with some justification protest that harmonic motion is too abstruse a subject for their own consideration—we may take a subject from the biological field this time, the question of cooperation as opposed to competition in the development of life. The classical concept of evolution has been that it is based on nothing more than the struggle for existence and the survival of the fittest. Now comes this opposing concept—that cooperation and not competition is the basic drive in life, even at its lowest levels, but especially so in its higher manifestations, and we find ourselves confronted with the necessity of acquainting ourselves in detail with the numerous examples on all sides of us that bear out this more idealistic view. Thomson has given expression to it in *A System of Animate Nature* (1924) and other works; Patten has furnished much detail in *The Grand Strategy of Evolution* (1920); Allee has studied it more fundamen-

tally perhaps than any one else in *The Social Life of Animals* (1938). By correlating the concepts of harmony in the inorganic world and cooperation in the organic, we arrive at basic principles that can do much for a philosophy of social betterment.

Towards this end we need first, for our own use, a few brochures which clear our minds of fogs and sweep away for later consideration the unessential minutiae of modern science. These manuals—in mathematics, in the arts, in history, in archaeology, in all the sciences and philosophy—are either to be sought out, if they exist, or have to be written, if they do not, so as to stand out from the mass of extant material possessed only by the experts. Such an undertaking requires deliberate planning and sustained labor, and it is towards this end that the Theosophical Research Association was organized in this country.

Is it not time now to confer upon the furtherance of the objects discussed above, in order that the universally desired rapprochement between occultism and modern thought may be quickened?

Such a Conference needs to have before it the materials with which to examine the situation in the several departments of the physical sciences, the biological sciences and psychology—"the domain of things, the realm of organisms and the kingdom of man . . . the cosmosphere, the biosphere and the sociosphere" of J. Arthur Thomson—the three logico Aspects of occultism. In order to bring these vast fields into some sort of proportionate view, various sections can be arranged to bring the several pertinent sciences into close conjunction with the philosophical principles which bind such a group together.

Thus the study of the human constitution is to be neither psychology alone nor physiology alone—in fact it is not so divided among intelligent medical men today. We may therefore have the first section dealing with Bodymind. This Section, as other Sections, should recommend a brief bibliography for its group to read in advance of the meeting, at which time papers will be presented, suited for selective publication.

Second, a Section on Nature may be found in human history as a dual event, inner and outer, mythos and race, hero and culture.

Third, a proper Section may be formulated in astronomy and all other pertinent sciences, in conjunction with astrology.

The fourth and last obvious Section could deal generally with natural order, mathematics, hyperspace and like key subjects, which yield social and spiritual riches when approached with the proper metaphysical perspective.

The first stage of developing our work to meet the need described above is to have assent from those interested, and the promise to co-operate in some specific way. Solid work in intellectual fields cannot be done by calling a conference without proper preparation. We must have available a series of sound papers, first class references and bibliography—one at least in

each of the Sections—to form the base for discussion.

We appeal therefore to all members of The Theosophical Society in America who are deeply interested in the rapprochement of the scientific and the spiritual, the union of lower and higher minds, to get into touch with either of the undersigned.

FRITZ KUNZ
Hillandale Road
Port Chester, New York

ALEXANDER HORNE
540-21st Avenue
San Francisco, Cal.

Do the Masters Guide Us?

BY L. W. ROGERS

THE views of many Theosophists about the relationship between the Masters and the members of The Theosophical Society, as well as Their relationship to Their pupils seem to be vague and often a bit fantastic if one may judge from letters received and conversations heard at Theosophical gatherings. An opinion often expressed is, "Oh, everything will come out all right. The Masters will see to that." Or, "It does not matter which plan is followed. The Masters will not let us wreck the Lodge." One would think from the expressions heard that many members hold the view that the Masters are looking after us just as a nurse cares for a toddling infant.

Such an attitude of mind is not merely opposite the truth, but also is so injurious, that an emphatic statement on that subject will be useful. On page 189, *Masters and The Path* (1927 edition), C. W. Leadbeater, in a chapter on The Dark Powers, points out the harm that may be done by our wrong mental attitude, and says:

"We might think; 'surely our Masters will save us from any such downfall as that.' They will not, because They cannot interfere with our liberty; we must learn to stand alone."

Those sixteen words ought to be memorized by every member. There is a world of wisdom in them. We must learn to use our own judgment. We must rely upon ourselves. Otherwise we would be merely automatons and as useless in evolution as wooden images.

Dr. Besant also has emphasized the same fact. She points out that the farther we advance in evolution the less does the Master have to do with the pupil and the more he is left to

himself to make his own decisions. Even in the very rare instances in which He gives an order He leaves the recipient to work it out the best he can alone. It was so in her work when she was told to start a college in India. She was an initiate but that did not count in such a matter. It is the ego, not the personality, that participates in the initiation. It does not immediately cause any change in the personality. On the physical plane the man has no better judgment than he had before. He will make the same sort of mistakes that he made before initiation and the Master will no more step in to prevent it than before; that is, not at all.

If you have known very well a person for a number of years before initiation and for the same period of time afterward, as may easily occur among Theosophists, you must be aware that you can see no difference in his abilities before and after that great event. You do not learn by observation that something remarkable has occurred to him. You can know it only because someone who is still farther along in evolution passes on the information.

Initiation means a great deal on inner planes but nothing at all on the physical plane in the matter of sound judgment and clear thinking about material affairs. We have to develop those for ourselves, of course, and it is just because we must have the opportunity to do it that the Master does not interfere. Those emphatic words by Bishop Leadbeater should be always present in the mind when the difficulty of any situation leads us to think the Masters will protect us when we are inclined to take our responsibilities too lightly: "*They will not, because They cannot interfere with our liberty; we must learn to stand alone.*"

A Question and an Answer

BY SALLIE WEIS

Do we have a Problem?

Many questions flash before us as we seek the methods of the future. We know that confusion often reigns during the process of change, but we must be able to distinguish the threads of the pattern that we suspect exists.

In The Theosophical Society, as well as in the world, we must be active in finding new methods.

During the confusion, everything is being challenged in order to find the underlying realities. Democracy itself must stand the test and we shall see a greater release of democracy as we accept a greater amount of responsibility.

This does not mean that there are some groups within every democratic organism which are willing to share responsibility, but that the great unwilling majority are a dead weight, holding back the progressive elements. We have democracy then according to the degree that we deserve it—taking us as a whole.

If democracy means anything, it must mean the active participation of the individual in the choices and policies of the group. In its best sense it means action of this sort on the highest plane of intelligence and with relative freedom from exploitation. Democracy by its very nature places a premium on group intelligence, since its values are realized in the degree that the members of the group participate competently in the solution of group problems and the formation of policies. Democracy is thwarted and threatened in the degree that passivity and domination supplant such intelligent participation. Freedom of choice is the very essence of democracy and no choice can be free or intelligent that is not informed.

The Question

How can we, as a whole, become better informed so that we can adequately perform the tasks before us? How can we develop sufficient understanding of the needs of The Theosophical Society so that we can participate on the highest possible plane of intelligence?

Qualifying the Question

Let us look first at the negative aspect.

If we as a body refuse to accept our privileges, we can only hope that the method of majority rule, is in the hands of enlightened and honest individuals. In such a situation government moves rapidly and usually more efficiently,

at least from the standpoint of immediate results. Its drawback lies in the fact that it may sacrifice the integrity of the individual and leave him open to exploitation by those who are not honest and enlightened. Here we might question what constitutes "enlightenment," but for the purpose of this treatise we must assume it to be the greatest good of the greatest number.

The Answer

To answer our question, then, if democracy has become difficult we can make it work only by clarifying the process which is its essence. That process is discussion.

The Proof

Look back at our beginnings. Discussion was the very heart of our new processes in self government. Town meetings were the only way we could conduct our business. We were decentralized then and this was possible. Somewhere along the way we grew so rapidly that the method got out of hand. Our attention was distracted towards a better standard of living and in the pursuit of money to assure it, we turned over our precious right to special interests. In some cases the people were served—in many ways they were exploited. Still the problem remained. The individual in most cases was not equipped to handle the whole problem of self-government. It was too big for him. He had not grown as rapidly as the country.

Among the trends worth noting today are those reviving the discussion method. The popularity of such radio programs as *Town Meeting of the Air* and *Chicago Round Table* are unquestioned. Perhaps the answer lies in the magic of discovery on the part of the listener. Perhaps it is because we are coming of age and are no longer content with what we are told.

Discussion, as developed and practiced by Plato, was called "dialectic," and was in its purest form a logic of discovery—not a logic of argumentation, proof and persuasion. The campaign speeches during the last election revolted us, perhaps, because they degraded these purer forms. Propaganda is sometimes complementary to discussion in raising standards in large scale democracy. As ends are accomplished new methods must be evolved.

Let us examine the method we have been using in relation to the one emerging.

The spirit of the past has been competition. The spirit of the future is cooperation. Debate, propaganda (in its destructive forms), pressure methods of all kinds belong to the competitive spirit. They appeal to the emotions—mostly fear and insecurity. They depend upon suggestion motivated by special interest and present only the facts that support the case they plead, ignoring other facts. The debater seeks to know what is in the mind of his opponent only in order to defeat him. With-holding important information and the tendency to put peculiar construction on facts defeat the democratic process at the start.

Discussion, on the other hand does not attempt to influence opinion except as critical analysis causes change without pressure or coercion of any kind. Group thinking also supplements and extends private thinking. It creates a consensus opinion, a moving unity out of destructive disharmonies. It has esthetic and therapeutic values also. As a creative outlet it can become an artistic expression. It relieves tension, develops relative values and reflective thinking as well as being a cooperative effort. It can remove fear, prejudice, dogmatism and introversion and can develop emotional stability.

Its slowness of action is its limitation to those who like speed, precision and efficiency, but the study of its principles and methods will develop attitudes and skills which will make the process as efficient as possible.

Something New Added

consciousness. It may be our next step into the future.

How can the entire membership of such a large organization as ours make use of the discussion method in view of the fact that we gather together only once a year for a five-day Convention?

We have one medium available to us throughout the year—THE AMERICAN THEOSOPHIST—which all members share. A new column for the discussion of vital issues of interest to all members will be inaugurated in the March issue under the title, "Rights and Responsibilities—What is your Idea?" This new column will present the opinions of three well-known members who have been thinking deeply about the ways and means of bringing about a more complete use of the democratic form available to us as members of The Theosophical Society.

It will carry the following rules:

"This column is for the free and open expression of member opinion. Differences of opinion are expected, and will be encouraged, for through them we may be helpful to each other. On any subject some have knowledge greater than others, and all may learn through its sharing.

"Contributions should be confined to 250 words, if possible, and should reach the Editor by the fifteenth of the month in order to be in time for the next issue. In the event of a deluge of ideas the Editor reserves the right to print those that arrive first and, in the case of

The Election of National President and Vice-President

Notes About Voting

Notice of the election and nominations was published in accordance with the By-Laws in our December number, to which all are referred for full particulars of the method and of the rules relating thereto. The following are points to be especially noted:

1. This is a nominating ballot, but if 60% of the votes cast are for one candidate the balloting becomes elective and no additional balloting takes place. If, therefore, you have a conviction as to who should fill the offices of National President and Vice-President, express that conviction in this first ballot. There might not be a second ballot.

2. Follow the rules exactly as to voting (write one name for each office) and as to mailing your ballot.

3. Exercise your democratic right and responsibility to vote. No matter whom you favor, express your judgment by voting.

4. Ballots must reach the National Secretary's office before 10 p.m. of March 10.

5. Only those may vote who are members of The Theosophical Society in America (lodge

or national) and whose dues are paid to June 30, 1941.

6. Make your opinion count by voting Now.

Mailing Directions

1. Place your marked ballot in a plain envelope.
2. Seal it and mark on the outside the one word —“Ballot.”
3. Enclose the sealed “Ballot” envelope in another envelope for mailing.
4. IMPORTANT — Place your own name and address and name of your lodge (or “National Member”) in the corner or on the back of the mailing envelope.
5. Address and mail to The Theosophical Society, Wheaton, Illinois.

NOTE. The sealed plain envelope marked “Ballot” contains your secret ballot.

Your name and address on the outer envelope are absolutely necessary to insure that only eligible members vote.

The two envelopes are separated (the plain one still unopened) as soon as your name is checked with the membership roll.

Only the tellers on March 10 open the sealed plain “Ballot” envelope.

The Election of Board Members

NOTICE of election and nominations was published in accordance with the By-Laws in our December number, to which all are referred for full particulars as to the method and the By-Laws relating thereto. The nomination procedure is quoted from the By-Laws as follows:

Nomination of Directors. Any three members of the Society who are qualified to vote in an Electoral District may nominate one candidate for the office of Director from that District by first obtaining twenty-two signatures in addition to their own to a nominating petition and also the written consent of the person nominated. This petition, together with the written acceptance of the person nominated, shall be forwarded to reach the National Secretary not later than March 15 of the year in which the election is to be held, and the National President or the National Secretary shall publish in the April number of the official organ a certificate containing the names of all persons so nominated, together with the names of the three members making the nomination and showing the Electoral District for which each nomination was made.

The following are important points to note:

1. Three signatures, supported by twenty-two others, are necessary to a nominating petition, which must be accompanied by the written consent of the nominee.

2. No petition may nominate more than one candidate.

3. Any Electoral District may nominate more than one candidate through a nominating petition for each. Only those qualified to vote in an Electoral District may nominate a candidate for that District.

4. If any candidate is nominated in more than one District, his nomination stands as to the District whose nominating petition is first received in the office of the National Secretary.

5. A lodge member nominates according to lodge location (a National Member according to residence) on the date of issue of his membership card for the current year, by Districts as follows:

NORTH WEST DISTRICT: The States of Colorado, Idaho, Iowa, Minnesota, Montana, Nebraska, North Dakota, Oregon, South Dakota, Washington, Wisconsin, Wyoming, and also Alaska.

CENTRAL DISTRICT: The States of Illinois, Indiana, Michigan and Ohio. National Mem-

bers resident outside the United States and its territories shall vote as though located in the Central District.

SOUTH EAST DISTRICT: The States of Alabama, Arkansas, Florida, Georgia, Kansas, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee and Texas.

NORTH EAST DISTRICT: The States of Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Virginia, West Virginia and the District of Columbia.

SOUTH WEST DISTRICT: The States of Arizona, California, Nevada, New Mexico, Utah and the Territory of Hawaii.

Members of Army Lodge and Braille Lodge vote as National Members.

6. Candidates for nomination may be chosen from outside the Electoral District, but must be members of The American Society.

National Board Membership

It is not inappropriate to emphasize at nominating time some of the qualities to be sought in candidates for election to the Board. No list can be complete, but the following seem to be fundamental requirements probably recognized by all:

1. Theosophy as a prime and foremost interest, demonstrated in active service through a period of years.

2. Adherence to the great fundamental principles that create a Theosophical life and make a member truly representative of the Society.

3. A demonstrated interest in the Society nationally through attendance at Annual Conventions and, if possible, at Summer Schools, where knowledge of the members and the work is enhanced.

4. Willingness and time to travel, visit and work with the members and lodges in the States in his Electoral District.

5. True representation of Headquarters in the District and true representation of the District on the Board.

6. Some knowledge of affairs and consequent ability for intelligent consideration of business and administrative problems, with which the National Board of Directors frequently has to deal, and habits of prompt and business like treatment of correspondence.

7. Most important of all, an unfailing and impartial love of the Work for the Work's sake.

Biography of a Lodge

Part XXI

BY ANN WERTH

(Continued from November issue)

SPARTA LODGE emerged from its first crisis with renewed vitality. Understanding having been achieved, harmony was restored as if by magic, and interest in the lodge activities increased immeasurably. The members were as eager to study and to share with each other the results of their thinking as they had been when they first met together as an informal study group. No group of people ever worked together in greater happiness and brotherliness than the members of Sparta Lodge during the remainder of that season.

The annual meeting in June was really a thrilling occasion. Dora Atwell presided for the first time since her illness and her review of the year's activities as stated in her annual report was full of praise for the officers and members who had accepted the responsibility of maintaining the lodge in her absence. The reports of the other officers created an impressive picture of accomplishment. Until that evening, when the events of the year passed before them in review, few of the members had realized that their combined weekly contributions of time, interest, effort, and money could result in so much success.

The secretary's report gave in detail a record of the number of meetings held during the year, the average attendance, and the subjects discussed. Through that report the members learned that the public study class had had an average attendance of eleven people, though actually some twenty-five or thirty people had attended occasionally during the season. From this study class two people had come into membership in the Society.

The two public lectures sponsored by the lodge had cost but a few dollars above the collections received, and had attracted a combined audience of one hundred and ten people.

The treasurer's report proved the wisdom of the plan agreed upon at the beginning of the season when dues were established at the rate of one dollar monthly. The lodge now had no outstanding bills and a clear balance of sixty-five dollars in the treasury. During the year there had been expenditures for two subscriptions to *The Theosophist*, one for the local public library

and one for the lodge library, and there had been the advertising for the two lectures, and the cost of publicity leaflets for free distribution.

The librarian reported that seven books had been added to the lodge library as birthday gifts of the members, and that with the approval of the Executive Board twelve books had been added by purchase, the money being provided by the profit from the sale of books and incense. About fifty dollars worth of merchandise had been sold, resulting in a profit of close to fifteen dollars.

When all reports had been read and accepted, the next item of business on the agenda was considered. This was the election of officers and on this occasion the election was a very simple matter since it was the unanimous wish of the members that all the officers serve for a second term in this formative period of the lodge organization.

All old business having been considered and disposed of, the next matter for discussion was new business. It was immediately proposed that the lodge make plans for securing a centrally located downtown meeting place for the new season. The suggestion was put in the form of a motion, and seconded. The discussion which ensued revealed some difference of opinion regarding the advisability of such a plan, but the outcome of it was the appointment of a committee to investigate possible meeting places and to report their findings at the annual picnic and business meeting which was scheduled for July 4. A program Committee was also appointed to formulate plans for the new year, and Jane Sims was elected delegate to the National Convention four weeks hence.

The annual meeting was brought to a close with the members proud of past accomplishments and convinced of their power to succeed in greater measure in the future. At the stroke of the gavel which marked the adjournment, the pent up enthusiasm of the group was unleashed in a vocal pandemonium. Everyone talked at once and no one quite knew what the others were saying, but no one cared. Brotherhood was King and his scepter pointed the way to the future.

(To be continued)

The Thirty-fourth Anniversary of the T.O.S.

FEBRUARY 1908-1942

T.O.S. Motto: "A Union of All Who Love for the Service of All Who Suffer."

DR. ANNIE BESANT founded the Theosophical Order of Service through an inspiration from an article written by one of the Masters, and printed by H.P.B. in one of the early numbers of *Lucifer*. The key-note of that article was as follows:

"The problem of true Theosophy and its great mission are: First, the working out of clear, unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in man; and second, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness . . . Theosophy must be made practical."

With that inspiration the Order of Service was founded in February, 1908, during Dr. Besant's first year as President. She also formed "leagues for various lines of practical service, to permeate the outside world with Theosophical ideals . . ." The present departments are an outgrowth of the leagues, retaining the main divisions of the work. *Service*, the organ of the International Correspondence League, became the organ of the Order. The first leagues were formed in India and later the chief activities were carried on in England, Australia and America.

Suggestions for T.O.S. Anniversary Programs:

Read from *The Golden Book of The Theosophical Society*, page 283, on the founding of the T.O.S.

Display your T.O.S. Scrap-book. If you have none this is a good time to start one.

Read from first chapter of *Initiation*, by Dr. Besant, page 19, on "Service of Man."

Read from some of the interesting old *Service* magazines.

Use the Better Citizenship Pledge, and read from *The New Citizen* magazines.

Utilize the 1940-41 Work Sheet of the Social Service Department (urge members to donate blood for the Red Cross Blood Bank).

A Symposium of work done in your lodge by the Lodge Head Brother and other Brothers.

Read from chapter four in *The Changing World*, by Dr. Besant.

Read *Objective and Subjective Service*, by C. Jinarajadasa (*THE AMERICAN THEOSOPHIST*, December, 1939).

"Every Theosophical lodge should not only be a Temple of Wisdom, but also a Temple of Help."

"No real Theosophist will be . . . contented with an idle and frivolous life, doing no real good to himself and still less to others . . . he will rather do as much altruistic work as lies in his power, working for the few if he is unable to toil for Humanity and thus work for the advancement of the Theosophical Cause." *Key to Theosophy* pp 163-165 and 188-89.

H.P.B. wrote, "Selfishness is the curse of humanity . . . Enlightened application of our precepts is to practice our teachings . . . The first of Theosophical duties is to do one's duty to all men, especially one's specific responsibilities . . . The highest Theosophical Standard is the giving to others *more* than to oneself—self-sacrifice . . . if by sacrifice of the *one* self we can benefit the many. *Key to Theosophy*."

A Rule to decide whether Social efforts are wise: "Will the proposed action tend to promote true brotherhood, which it is the aim of Theosophy to bring about?" *Key to Theosophy*, P. 183.

These are but a few suggestions. You will have your own ideas and plans so why not share them with us?

EDITH L. RUGGLES

ESTHER C. RENSHAW



Correspondence

TO THE EDITOR:

I read your article, "There is Work to be Done," with interest. You state that what you have worked for and are working for is the unity of the Society. Yet, on the same page you say you do not favor the new electoral procedure and you impugn the motives of those who put this motion forward. You give the impression that it was a desire to play politics which made the members of the Northeast Federation put forward this motion. I as a member of the Northeast Federation wish emphatically to deny this.

We Americans believe in the principles of democracy. For this we are willing today to sacrifice all. And the wish that the Society should copy the example of our democratic form of government is not playing politics. Your confused statement, that 80% of our voters will be deprived, really means that you repudiate the American Congressional principle of representation.

Representation is an integral part of democracy, and if you really desire to work for unity why do you impute unpleasant motives to others who believe as much as yourself in the work of the Masters but believe that at present we Americans should make democracy work?

—DORA KUNZ

FROM THE EDITOR:

Opinion differs as to what the National President should do in a case where his statements are publicly misinterpreted. Some feel that he

should not defend his statements by footnotes to correspondent's letters; that because he is the National President he must expect to be misinterpreted and should let it go at that.

He certainly has no desire to continue discussion of a matter that was settled last summer, but for the sake of understanding found it necessary to clarify a position taken then which to some was still not clear. However, statements that misinterpret, however, unintentionally, as in the adjoining column, must be righted.

The article referred to carried not the slightest implication of relationship between authorship of the new procedure and its possible misuse.

The statement, "Five Board Members, for each of whom 80% of the members of the Society have no chance to vote," is merely one of simple fact. Under the old plan all members were entitled to vote for all five Board Members. Now 20% (one district) may vote for each and 80% (the other four districts) may not. Each Board Member is now to be elected by 20% of the members to the exclusion (as to his election) of the other 80%.

A simple statement of fact about a method of representation does not constitute its repudiation in some other application, for however perfect in a political system, it is not necessarily becoming to an organization entirely different in its nature.



Confront me with my most relentless friend-foe, and I will transmute his enmity and exalt him with my Friendship. The enmity in him sooner or later becomes powerless before all absence of enmity in me, which is to say before the ceaseless flow of Friendship. If I be truly possessed of Friendship, I shall be aware that in it is victory. I shall be aware of this in all peaceful but relentless certainty. If I can meet my enemy-friend face to face on the physical plane the triumph will be all the sooner, provided my Friendship has no dross in it to make it vulnerable.

—GEORGE S. ARUNDALE

Rumor and Truth

Not much that is rumor is worth an answer, but sometimes mere rumor causes much misunderstanding. This page will appear whenever a correction needs to be made and correct information will be useful. It will never deal with merely personal rumor. Ed.

Rumor

That it is the purpose of the National President to be re-elected and then to resign in order that the Vice-President may take the office.

Truth

Except during the last six months of the National President's three year term, the Vice-President cannot succeed to the office of National President. At any other time the Vice-President must *at once* arrange for an election to fill the Presidential office.

Rumor

That Miss Snodgrass resigned as National Secretary to campaign for the re-election of Mr. Cook.

Truth

Miss Snodgrass has spent all the time since leaving office resting with friends at Larkspur and at home with her aged father. She commences her tour among members near the end of January, when campaigning, if any, should be about over, and in California where campaigning in the interest of Mr. Cook's re-election is wholly unnecessary.

Rumor

That the Board of Directors changed the By-Laws in 1931 so that Mr. Cook could become President and then changed them back.

Truth

The By-Laws of 1931 did not provide for filling the National Presidency if the Vice-President was unable to serve. As that condition actually arose, the Board of Directors legally changed the By-Laws to meet the emergency and elected Mr. Cook. The members soon after confirmed the Board's action.

The Board did not change the By-Laws back, but the present administration brought about a change so that if a similar emergency again arises the Board can elect a National President only to *at once* arrange an election. The National President elected by the Board cannot hold office longer than six months, and then only if it is the final six months of an unexpired term.

The Round Table

DEAR MRS. STAGGS:

Thanks for the letter sent to the Editor of *The Torch* and passed on to me. As you will see from Round Table Annuals and other publications giving the Round Table Directory of each country where the Order functions, I have been Chief Knight for New Zealand for many years, and have been associated with the Order practically since its inception, having known and stayed with the Founder, Herbert Whyte, in London before the Great War.

We have some 120 or so members in New Zealand and Tables function in Auckland where there are two, Junior and Senior; in Wellington, the Capital; Christchurch, and Dunedin; two small ones also in Wanganui and Oamaru. As National Lecturer of The Theosophical Society, I did much traveling last year and this, so I was

able to visit all the Tables, resulting in a net gain of 13 new members; much stimulus resulted also. At present, on account of family sickness I am stationed in Auckland, but I hope to take the field again, and contact all the groups of children as I go around. I realize with you that we must do all in our power to draw the young into the magic arena of the Master's work.

It is good news to know that you wonderful workers in America will keep the Headquarters work going till such time as the European Nations are freed from the strangle hold of the powers of evil which have temporarily gained the upper hand. America is the Land of the Future, of the New Race, and my thoughts and prayers turn thither often.

We have the Capitation Fees for this and last year, but we have the greatest difficulty in getting money sent out of the country. Whenever we can get permission to send the amount, we shall do so, and I hope it will not be long delayed.

Our loving greetings to you, both as Chief Knight for your Country and as acting Secretary-Treasurer for the whole Order, and to your Tables in U.S.A. from little New Zealand. I should have mentioned that I also take the deepest interest in the Order of the Golden Chain, of which I am Chief Link for New

Zealand and Australasian Representative. One thing I do in both Orders is to write a Birthday letter to every member and send a Birthday card; quite a piece of work but worth while, as personal contact is thus preserved. There are just over sixty members of the Golden Chain at present but it is growing steadily.

Thanking you for the letter and enclosures and with hands of friendship clasped across the seas,

KT. NARA (*Harry H. Banks*)
Chief Knight for New Zealand

From The National President

As we approach a National Election it would be ungracious if I were not to express very deep appreciation to those very many members who have written me in the past several weeks, members who, usually silent, have found occasion to send words of encouragement and who thereby give me more help than they can ever know. For to one charged with responsibilities help is given not only on the tangible side, but in the subtler forms of sympathy and understanding and encouragement.

I have been very grateful to those who have thus acknowledged that they have been grateful to me. The duties of the National Presidency are arduous and responsible. I have been given evidence that more will be willing to share them at a time when many loads make the sharing more than ever necessary.

If I have erred in one direction more than another, it is in a readiness to accept responsibility regardless of any lack of help, but if there is one thing more than another that the Society now needs it is that every member realize and accept his own share of responsibility, that he do his full part in the great work of The Theo-

sophical Society, locally in his lodge, in his federation, in his Electoral District and nationally.

Times are not what they were when I took office in 1931. Do we remember what was happening then? Near panic in the country, uncertainty, fear, failure—even fear for The Theosophical Society. But the Society came through and is strong.

Today's conditions are different . . . no panic, no fright, but the strong certainty of a united nation engaged in a high duty. So, too, in the Society we have a different job to do from that of 1931, but we have the power, the capacity, the devotion that has carried us through the years, and the new job of building can be achieved through unity, and be as greatly consummated as the task of preservation.

Let every vote be cast as we enter a period of new opportunity. Our loyalty to the Society calls us and there will be no lack of loyalty in any member if in expressing his conviction and perhaps his differing view he votes for some candidate other than myself.

SIDNEY A. COOK

Mayhap we see no need of doing it, yet it is the one thing we most need to do—not that we may enjoy the quiet, but that we may return to our work with increased vigor and clearer purpose. So let us use some hour each day for holy things, whether it be when dawn peers through the window-pane, or when the noon flames like a burnished topaz in the vault, or when the

thrush pours in the ear of eve its plaintive melody; some little hour wherein to hold rapt converse with the soul, away from sordidness and self, a sanctuary swept by the winnowing of unseen wings, and touched by the White Light of Infinity.

Origin Unknown

Theosophy in the Field

Albany Lodge conducted a Christmas sale on behalf of the Albany Association for the Blind on December 17, from which about \$100 was realized.

Augusta Lodge: "In November Mr. L. W. Rogers gave a series of five lectures. His lecture on "Life After Death" brought the largest attendance of the series, as over seventy people came. The average attendance was about forty, which we thought was very good."

Aurora Lodge held a Christmas meeting at the home of Mrs. Isabelle Whelan on December 18, at which time Mr. James Wycherley, of Olcott, gave an outstandingly interesting talk on "The Christian Side of Theosophy."

Besant Lodge (Cleveland) has had an interesting month with Dr. Alvin Boyd Kuhn as lecturer. Two series of lectures, sixteen in all, were given and were open to the public. Dr. Kuhn spoke in his usual lucid and interesting manner which attracted large audiences.

Brooklyn Lodge had a series of interesting meetings during the month of January. On January 8 Mr. Fred Werth lectured on "The Wheel of Life" and on January 15 Mr. Fritz Kunz spoke on "The Living Tradition in Occultism." At the next lodge meeting Dr. Mukerji talked on "The Four Systems of Yoga Philosophy," and on January 29 Mrs. Dora Kunz had for her topic, "A Day Among the Dead."

Chela Lodge (Los Angeles) and friends enjoyed a reading of Charles Dickens' "A Christmas Carol" on Tuesday, December 23.

Chicago Lodge is continuing study of "The History of The Theosophical Society," under the leadership of Miss Clara Hoover, and of "The Mental Body," under the direction of Mrs. Arley Barber. On January 31 Dr. George B. Lake gave a lecture on "The Basis of Success" to members and friends of the lodge.

"Cincinnati Lodge was fortunate in having Miss Jean Glen-Walker on January 15 and 16. Her talk to members was both instructive and inspirational and she brought out many interesting details concerning life in India today. On January 16 we had an open forum, the topic for discussion being, 'Democracy Emerges.' Those taking part were Mrs. Sallie Weis, Mr. Gerald Bole, Dr. Frank Steiner, Mr. Harry

Rodefeld, and Miss Jean Glen-Walker. Each person spoke for seven minutes and then the audience was invited to take part. We felt that the evening was a great success."

Fellowship Lodge lectures during January included "The Work of the Bodhisattva in Christianity" by Mr. Albert Hardcastle and "Theosophy, A Key to the Education of the Future," by Miss Joy Mills. Study classes were held in "A Textbook of Theosophy" with Mr. Alfred Gabrielsen as leader, "Thought Power, Its Control and Culture," with the Misses Roberts and Card as leaders, and "The Art of Friendship" with Mrs. Lattan as leader.

Hartford Lodge was happy to have Mr. Fred Werth discuss "Theosophy Through the Ages," on January 15, 1942. He traced Theosophical doctrines as found in the Vedas of India (1500-3000 B.C.), the philosophies of Egypt and Greece, and in the teachings of that great Christian scholar, Plotinus. His lecture was excellent and was well received.

"Herakles Lodge's Christmas party was a delightful occasion at which friends of members were entertained with a supper in the lodge rooms. The meal was followed by a Christmas program which consisted of 'The Meaning of Christmas,' by Mrs. Wilmot Weaver; 'A Reading,' by Mrs. Ingeborg Minnick; 'The Coming of the Angels,' by Mrs. Melba Kennedy; and a number of Christmas carols sung by everyone. For the splendid party we are indebted to Miss Pauline Dupee who was in charge of all arrangements, and to all the other members who assisted."

"Joliet Lodge finds the course on 'The Art of Friendship' most helpful and interesting for Members' Meetings. Open meetings are conducted by Mrs. Amelia Brooks Chase, and emphasize the Christian Side of Theosophy. A regular and most helpful elementary class for beginners in Theosophy has been held each Monday afternoon from 2 to 4 at the home of Mrs. Earl Muhlig."

Miami Lodge's program for January included "The Laws of Manu," by Mrs. Jessie McAllister; "Meditation," by Dr. William Lepschitz; "The Eight-Fold Path," by Mrs. Pauline Downing; and "Some Thoughts by Krishnamurti," by Mrs. Bennie Bare.

Minneapolis Lodge activities for January included lectures on "Astrological Indications for 1942," by Dr. Gustav Ekstrom, and "The Occult Basis for Symbolism," by Mrs. Mary E. Boxell; a Theosophical Quiz on January 18 and a symposium on "The Spiritual Life for the Man of the World," with Mr. Albert Bren as chairman.

Rainbow Group began the new year with a social gathering at the home of Mr. Theodore Kuechle. Colored slides and movies of the Scenic West and North-west furnished the entertainment of the evening. In the weekly lodge meetings "The History of The Theosophical Society" has been chosen as the subject for study. On Tuesday and Wednesday of each week Mrs. Jane Hoyt meets with study classes. The books studied by these groups are *You and The Ancient Wisdom*. Every Thursday morning Mrs. Bertha Beck has a class in *A Textbook of Theosophy*, and on Friday evening under the joint leadership of the Misses Lola Schenck and Mary Newkirk, a class is studying *The Purpose of Life and God's Plan for the Universe*.

St. Louis Branch: "An impressive Christmas program was enjoyed by the members and friends of St. Louis Branch. Mrs. Alice Connelly gave a reading of the poem 'The Vision of Sir Launfal,' by James Russell Lowell. Appropriate music accompanied the reading and added much to its beauty."

St. Paul Lodge has an attractive folder announcing their winter program. On Monday evenings Mrs. Mary Boxell has a class in "The Eternal Wisdom—Fundamentals of Theosophy." On Wednesday afternoons Mrs. H. W. Porter has a group who are interested in "Studies in Life and Human Relationships" and on Thursday evenings Mr. H. W. Porter has a devotional and disciplinary training class for members only.

Washington Lodge's program for January included "The Descent of the Logos: Preparation of the Vahan," by Miss Virginia T. Dawson; "The Pageant of the Ages," and "Myths and the Myth-Mind," by Mr. Hugh F. Munro, Sr.; "Attainment of Success Through Transmutation," by Mrs. Hazel Burns; and "The Lord My Song and Salvation," by Miss Fluerette Joffrie. Miss Joffrie is to present a monthly series of musical lectures and recitals on the general theme, "Building the Temple of the Singing Spirit."

Western New York Federation

Founders' Day was observed on November 16 by members of the Western New York Federation with Miss Mildred Evans in charge. Miss A. T. Cummins, of the Eastman School of Music, spoke on the wisdom of India as she learned it during her seven years' residence at Darjeeling, and Mr. Grover Shepard of Syracuse contributed musical numbers. Mrs. F. W. Tobey was hostess, and Mrs. Emmalou Shaw was in charge of refreshments.

The Dignity of Man

The dignity of man: Such is the concern of education; through the physical sciences that he may learn of Nature's forces and materials, thereby to provide himself with the habitations and tools of modern living; through the biological sciences that he may discover those processes by which living entities, plant, animal or man, are maintained and are distinguished from non-biological substance; through the social sciences that by the study of human migrations and mankind's race and community relationships there may derive true understanding of his needs; through the humanities that all that has been great in thought, in culture and in art may be brought to bear upon the human problems of today.

The dignity of man: Such is the concern of Theosophy. Theosophy sees in inert matter, in the biological and vital processes, vegetable, animal and human, in the atom as in the star,

one single flowing life, pervading all the universe and ensouling all its creatures; God living and moving in all his worlds—sleeping in the mineral, dreaming in the vegetable, awakening in the animal and reaching toward Godhood in the human kingdom. Thus Theosophy sees all life as one, all its processes to be revered, and in mankind to be expressed in a human brotherhood by which those nearer Godhood, with better brains, higher education and clearer concept sense a responsibility for those less well equipped. It is the task of the strong to help the weak, the rich to aid the poor, the well endowed to show the path of light to those to whom the way is still dark. To serve mankind rather than to serve one's self is the way of man's continuing evolution toward his Godhood. So shall God be served throughout His universe.

—S.A.C.

Theosophical News and Notes

Acknowledgment

DEAR FRIEND,

I have received the copy of the Resolution from the American Section during its Annual Convention, and am grateful for the words of affection and appreciation which the members have expressed.

Whatever work I am doing I consider to be my act of homage to the Masters and to The Theosophical Society, and therefore, the friendship of our members is indeed very valuable to my work.

Sincerely and fraternally,
RUKMINI DEVI

Workers' Training Program

Some have responded to the request for practical helpful suggestions in developing the series of studies and booklets for chairmen, hostesses, committees, librarians, etc., but only an infinitesimal fragment of the product of the experience of workers the Section over has yet been committed to suggestion form and made available to the committee that is in the course of formation to develop this project.

All workers please sit down with pen in hand and send in notes of your ideas.

The Olcott Lecture

The Olcott Lectureship plan has now been expanded to include many other divisions under the Olcott Foundation, but its identity as a special project with a special award should not be overlooked.

Notice is therefore given that the Olcott Lecture contest will be open this year, as usual, and the award will go to the entry which, in the opinion of the judges, throws the most new light on an understanding of Theosophy. The chosen lecture will be delivered from the Convention platform and its author will be the guest of the Society for the Convention of 1942. Manuscripts should be submitted in typed, double-spaced, duplicate form before May 15, 1942.

New Staff Member

Olcott welcomes to participation in the work at Headquarters Mrs. Helen Helm, of St. Louis. Mrs. Helm brings to us the richness of her experience as an active member of St. Louis Branch and of many months spent at Krotona, where she assisted in the work of that Center. She is now a keeper of the membership records,

having assumed the position formerly filled by Mrs. Helen Bole, and Olcott is very glad indeed to have her as a new Staff Member.

Theosophy at a Florida College

When Fred Werth was in Florida last October he was invited to speak to the morning assembly of the Florida Southern College in Lakeland, and at that time made the acquaintance of Dr. Ludd M. Spivey, President of the College. Through this contact he learned of a "Memorial Walk" which the college was planning to build and made arrangements with the college for the Society to contribute two concrete blocks to the project, one of them to be inscribed with the words, "Theosophical Society (Adyar)—National" and the other with "Theosophical Society (Adyar)—Florida."

These blocks were prepared, and on the fourteenth of December representatives from Lakeland, Tampa, Orlando and Jacksonville Lodges met at the college and joined with the Federation President, Mr. Rawdon Sharpe, in their dedication. Dr. Spivey welcomed the Theosophists and introduced Mrs. Dora E. Gideon, President of Lakeland Lodge, who acted as Chairman for the ceremony, and introduced Mr. Frank G. Coover, Vice-President of the Federation, who read a message from the National President. (see "The Dignity of Man," page 44)

Mr. Rawdon Sharpe then gave the dedication address which was heard by over a hundred friends of the college.

Ideas

1. If you want them considered, express them openly. Send them to Olcott.
2. If you want them to work, suggest practical plans to make them effective.
3. If there are uncertainties in your mind regarding them, resolve the doubts by asking questions.
4. If an idea is new to you, ask: "Has this been considered before?" It may not be new.
5. If an idea is good in principle, remember to be usable it must be sound in practice.
6. Offer yourself with your idea.

Again, No Black Out

The claims made upon members by the defense program are bound to be heavy, for Theosophists are outstanding servers and they will not hesitate. As air-raid wardens, Red Cross workers, fire fighters, and in other capacities, there will be calls for spare time contributions to a defense need whose tempo increases rapidly.

Important as these are, however, most important of all is that the work of The Theosophical Society in the lodges shall continue in full force—in fuller force, in fact. Adjustments must sometimes be made in meeting times, and sometimes two meetings must be held where one has heretofore sufficed in order to provide lodge meeting opportunity to all.

As the pressure becomes greater the peace and the brotherhood of the lodge must be augmented and service to its members made constantly available.

Your National President and the War

In these days when everyone is participating, or planning to participate, in the war effort of the country, members have a right to ask, "What is the National President doing?" And so we state briefly that he is an executive of a concern whose current defense contracts, for our own and other governments, exceed in dollars nine figures, whose production has steadily augmented month by month, whose plant has been increased by the erection of four factory buildings in the past twelve months, with others under construction, and whose product—specially designed at government request—is giving an excellent account of itself in the near East, in the Philippines and elsewhere where the war or war preparations are in progress. As a civilian, the National President is very much in the war, carrying the responsibilities and subject to the pressure of war conditions involving such a program.

Press Release Service

A new publicity service is offered to all lodges. Expertly prepared material of current interest is mailed to lodges for local newspaper release. Recent releases are on the subjects of "Planes, Bombs and Poison Gases in Ancient Toltec Times," a plea against color distinction in referring to other races, and one concerning national Brotherhood Week, timed for February 15.

All these are matters of current interest, suited to the times and acceptable to the Press. They provide an opportunity to get Theosophy, which is appropriately mentioned in each release, before the public.

These releases are also available to individual and isolated members who will undertake their presentation to local papers. National Members, where there are no lodges, might well undertake this activity. Write for sample copy.

Visitors

Among those who visited Olcott during the past month were the following:

Mr. E. Norman Pearson, of Detroit; Mrs. Sallie Weis and Mr. Harry Rodefeld, of Cincinnati; Miss Caroline Tess, of Sheboygan, Wisconsin; Miss Joy Mills, of Chicago; Miss Esther Renshaw, of Cleveland; Mr. Slavko Ojack, of Detroit, Mr. Ray Goudey, of Hollywood; Dr. Dorothy Rood, of Pittsburgh; Mr. and Mrs. Fouser, of De Kalb, Illinois; Miss Elizabeth Hancock, of Winnetka; Miss Gertrude Silberman, of Milwaukee; Mrs. Cordelia Reynolds, of Oak Park; Miss Myrtle Cook, of River Forest; and Miss Dale Kune, of Chicago.

Mr. Fred Werth, of our Field Staff, spent the holidays at Olcott, as did also Miss Jean Glen-Walker. Mr. James S. Perkins, National Vice-President, was here for a day en route to Texas, where he spent the holidays with his wife and daughter.

Itineraries

Mr. James S. Perkins

Jan. 28-March 1, Florida Federation
(Beginning with Jacksonville)
March 3-6, Mid-South Federation
March 10-13, Birmingham, Alabama

Miss Etha Snodgrass

Jan. 28-Feb. 18, Southern California Federation
(Beginning with Ojai)
Feb. 21, El Paso, Texas
Feb. 23-March 4, Texas Federation
March 6-9, Oklahoma City, Oklahoma
March 10-13, Tulsa, Oklahoma

Mr. Frederick H. Werth

February 2-March 3, Ohio Federation
(Beginning with Cleveland)
March 4-25, Michigan Federation
(Beginning with Grand Rapids)

Miss Jean Glen-Walker is also in the field but her itinerary is not yet complete.

T. O. S. Appointment

Miss Judith Jimenez of Ann Arbor, Michigan has been appointed to succeed Mrs. E. F. Shortledge as National Secretary for the International Correspondence League in America.

Yes

Mr. Jinarajadasa is coming. Adyar cables that he is on the way.

Our Mailing List

Members are writing to Headquarters complaining that their names have been released and that mail which they do not desire to receive is addressed to them.

We wish it to be made very clear to members that the Headquarters mailing list has not been released and that if it, or any part of it, is being used by others it is not through Headquarters that it has been made available.

The National By-Laws provide very clear instructions to the National Officers, and incidentally to Lodge Officers, also. We can only refer them to the rules and assure all members that Headquarters recognizes its responsibility and trusts that Lodge Officers do also.

Official Communications Shelf

It all too frequently happens that official communications from Adyar or from Olcott dealing with matters of interest to the lodge become lost in the files and never reach the members in a meeting or otherwise. A member, recognizing this problem (the real solution of which lies in the hands of lodge officers), suggested that each lodge have a file into which such communications can be fastened, the file itself being available to all members at all times on the library shelf or some other chosen spot so that at their leisure members can see and review quietly in their own minds all communications from Adyar or from Headquarters.

National By-Laws Reprinted

In view of the approaching elections, the National By-Laws have been reprinted with all of the Amendments, and a copy has been mailed to every Lodge President for filing as a part of the lodge records. These By-Laws should be available for reference by any member of the lodge.

To Officers and Writers

All copy for THE AMERICAN THEOSOPHIST should be double-spaced, clean copy, in duplicate. Contributors who disregard these instructions simply make work for those who have to type and edit and look up references. Make your copy good copy, ready for use. Please be cooperative.

Theosophical Press Bulletin

An interesting monthly mailing of book news is sent to all lodges and includes an attractive bulletin for the lodge notice board.

Every lodge should have these on display and provide each month an opportunity for the

proper lodge officer to tell the members briefly of Press news.

Board Election—Important

Electoral Districts are large areas, often including more than one federation and a number of important Theosophical cities. We think of the Southeast Electoral District as being far from Headquarters, but in fact it touches the borders of Illinois and comes within 175 miles of Olcott. The Northwest Electoral District includes not only Washington and Oregon, but the important Theosophical cities of Nebraska, Minnesota and Wisconsin and reaches within 100 miles of Headquarters—both of these nearer in fact, than the Northeast Electoral District whose nearest territory is 300 miles from Olcott.

Members in all cities and in all states should be giving thought to the matter of their Board nominations and to their location within the Electoral Districts enumerated on page 37.

Reference to Map No. 2 in the February, 1941 issue of THE AMERICAN THEOSOPHIST will be useful. The proposed Electoral Districts there shown are those adopted.

Headquarters Gratitude

There is always more work to be done at Headquarters than the Staff can quite accomplish and the heads of many departments have real reason to be grateful to those members nearby who drop in from time to time to contribute a few hours or a day to the work. Among those to whom we are grateful for this service are Mrs. Cordelia Reynolds, of Oak Park; Mrs. Geneva Johnson, of Chicago, Mrs. Carla Middlekauff, of Wheaton and Mrs. Isabelle Whelan, of Aurora.

Red Cross Unit at Headquarters

The basement dining room at Headquarters has been made available to the Red Cross so that a unit convenient to women in the neighborhood could be established. Departments such as knitting, sewing and surgical dressings are represented, Miss Eva Minnich being in charge of knitting, Mrs. Florence Chaney of sewing, and Mrs. Carla Middlekauff (with Mrs. U. S. Ayres) of surgical dressings. The group gathers twice each week, and about thirty-five people, including most of the women staff members, (who give one evening each week) have enrolled so far. Thus does Headquarters add another service to its Work for the World.

Mrs. Mary E. Munselle

Columbus Lodge lost its only local charter member on January 13 when Mrs. Mary E. Munselle died at the age of 75 years, after a prolonged illness through which she exemplified every day the beauty of Theosophical character. She had been a member since 1914. Her friendly, smiling, cheery disposition creates a loss felt by numerous members and friends.

New Members for December, 1941

Applications for membership were received during the month of December from the following lodges: Besant (Seattle), Colorado, Georgia (Four), Maryland, Memphis, Mobile, New York, Ojai, and Rainbow (Columbus).

To Those Who Mourn Club

Shipments of booklets from December 16, 1941 to January 15, 1942:

Alabama	15
California	110
Florida	33
Iowa	30
Louisiana	1
Michigan	250
New Jersey	400
New York	554
Pennsylvania	10
Texas	25

Total 1,428

Attention is called to the fact that the comparative totals in the January issue require a combination of the first two columns in order to arrive at the figures for the whole of the year 1940-41 to compare with the year 1939-40. The figures would then be as follows:

	1940-41	1939-40
District of Columbia	5	
Florida	344	166
Illinois	1,959	2,331
Michigan	1,122	431
Mississippi	62	2
Montana	10	15
New York	5,375	3,938
Ohio	290	707
Oregon	855	901
Texas	144	87
All other states, etc., as reported in January issue	4,404	6,108
	14,570	15,286

"The Will to serve keeps the life current flowing through self, and keeps the self in radiation." (BRUNTON)

Statistics

December 16, 1941 to January 15, 1942

American Theosophical Fund

Previously reported	\$ 343.24	
To January 15	1,562.14	
Founders' Day to January 15.....	1.50	\$1,906.88

Building Fund

Previously reported	113.87	
To January 15.....	11.89	125.76

War Relief Fund

Previously reported	826.07	
To January 15	66.86	892.93

Adyar Art Project Fund

Previously reported	80.35	
To January 15	2.00	82.35

Married

Miss Berneice Williams, National Member, and Lt. Robt. B. Swatosh, December 20.
Miss Vera Marguerette Riechers, St. Louis Branch, and Mr. Frederick William Klinge, December 31.

Deaths

Mrs. Fannie L. Perry, Los Angeles Lodge, December 21.
Mr. Amzi D. Taylor, New York Lodge, November 19.
Mr. Fred Rieflin, Braille Lodge, November 29.
Mrs. Mary E. Munselle, Columbus Lodge, January 13.

New Year Eve Party

Olcott's "Welcome Mat" was out on New Year's Eve, and Theosophists came with their friends from Milwaukee, Joliet, DeKalb, Pittsburgh, and Aurora, as well as from Chicago and its suburbs, to partake and participate. There were games and dancing, singing and all the jollity and good fun that goes into the making of a happy occasion.

Miss Caroline Tess and Miss Joy Mills, holiday guests at Olcott, were "Chiefs in Charge," but very many others, including the guests themselves, contributed time and effort to the general enjoyment.

Gaiety held unchallenged sway, but at midnight when the twelfth petal fell from the flower of the old year, there was a lucid moment of contemplation—consideration of such things as balloons and confetti and crepe paper hats—and at least one voiced the thought that formed in the minds of many: "How shall we use 1942 to build a better world?"

Convention is the most important date on your Theosophical Calendar.

Don't miss it!

.. Adyar Day Fund ..

DURING times such as these, when civilization is weighed in the balance, many indeed are the suggestions offered and the measures effected in the name of National Defense. This action becomes necessary in order to combat forces seeking to infringe upon our liberties. But there are subtler forces of an equally deleterious nature preparing the way for the complete disintegration of a world order promising liberty and happiness to all peoples. Wisdom, truth and understanding have ever been the weapons with which Theosophy has undauntingly attacked the strongholds of orthodoxy, wrong knowledge and decadence which would enslave the earth, and, Adyar has long been the center from which the forces of light have penetrated to all the darkened corners of the world.

Today no issue is more important than the proper presentation of Theosophy to a world in semi-darkness and the support of International Headquarters, from which new light continually flows forth upon all nations. To every lodge and to every member this call goes forth and the entire membership will be asked to support the Great Work at this critical time.

Now, is the hour for which we came into incarnation; now, is the need of Humanity the greatest. Let each member give individually or through his lodge, according to his means. So shall the work we are here to do be carried to a successful conclusion.

THOMAS W. POND

Chairman, Adyar Day Committee

Book Reviews

The Religion of Solidarity, by Edward Bellamy, with a discussion of Edward Bellamy's philosophy by Arthur E. Morgan. Antioch Bookplate Co., Yellow Springs, Ohio. Paper, 25 cents.

This writing is a revelation of Edward Bellamy's many-sided perspective on life. Devotees of his great books, *Looking Backward* and *Equality* thought of him only as a social reformer; this book shows his spiritual vision and is sure to be a source of inspiration to all who read it. He undoubtedly had a great experience of illumination and realized not only his oneness with God, but with all humanity. This is the basis of his religion of solidarity. If everyone had this realization of the solidarity of mankind, there could be no wars, injustice, cruelty, or exploitation. It is not by chance that Dr. Morgan, of Antioch College, has published this book and written its splendid introduction. It is sorely needed in the world today.

—A. F. K.

Victory Over Cancer, by Cyril Scott. The Sherwood Press. Edgewater Branch, Cleveland, Ohio. Price \$3.00.

The versatility of the well known English composer and occultist, Cyril Scott, is astounding. The author of such admirable volumes as *Music Through the Ages* and the *Initiate* series now gives us a handbook for the relief of cancer sufferers that is equally useful to the layman and the physician who is open to new ideas. The author believes that cancer is not a hopeless disease and substantiates his premise with much valuable information. The book is a source of helpfulness and encouragement to everyone who knows a victim of cancer.

—S. G. S.

ADYAR 1942 DIARY

is now available—a limited supply.

Order your copy from
The Theosophical Press.

BOOKS OF THE MONTH NOW READY FOR YOU

The Astral Plane

by C. W. Leadbeater \$1.00

1941 Edition, with New Introduction

by C. Jinarajadasa. Considered by those who know to be one of the most valuable occult manuals in modern Theosophical literature. This book offers to the student a guide to the Astral World—its scenery, its inhabitants, and its phenomena.

The Key To Theosophy

by H. P. Blavatsky \$3.00

In an Attractive new Format

This book should be the proud possession of every Theosophist. In questions and answers, H. P. B. applies Theosophical principles to life and unlocks the door to the deepest truths of Occultism.

Annie Besant as Woman and as Leader

by Sri Prakasa \$1.50

First Printing, 1941.

Reminiscences of the author as child, boy, youth and man. Sri Prakasa is well fitted to paint this splendid picture of Dr. Besant's life in India, for he is the son of Dr. Bhagavan Das, who was during the whole of this period one of her most beloved friends and trusted colleagues. Foreword by Dr. George S. Arundale.

Meditation, Its Practice and Results

by Clara M. Codd \$.75

A 1941 Reprint, leatherette binding. Chapter Headings: Meditation and Its Goal; The Wings of the Soul; The Procedure of Meditation; Results of Meditation and Obstacles to Its Successful Practice; Meditation Outlines. Recommended as a most valuable aid to meditation.

The Idyll of the White Lotus

by Mabel Collins \$1.50

Handsome new Binding.

The career of the soul in story form. This novel is based on a past life of one of the Masters, and depicts the Egyptian priesthood in its work, its magic and its initiations.

First Principles of Theosophy

by C. Jinarajadasa (\$2.40 to members) \$3.00

Fifth Revised Edition, with a new and comprehensive index. A splendid introduction to the Divine Science, showing the whole range of God's Plan which is Evolution in all kingdoms of nature and in all worlds, visible and invisible. This Edition contains many new illustrations and diagrams.

THE THEOSOPHICAL PRESS

OLCOTT, WHEATON, ILLINOIS